

VII.—An account of the Jain Temple at Badrásir; and ruins of Badránagri in the province of Cutch. By Lieut. W. POSTANS.

The temple, of which the accompanying is a plan, is situated near the town of *Badrásir*, in this province, about 30 miles south from *Bhoj*, and about two miles from the gulf of *Cutch*, in the portion of the country called the *kántá*, (or coast.) Surrounding this building may be traced the remains of numerous habitations which, according to tradition, once belonged to the ancient town of *Badránagri*, a sea-port and flourishing place. The temple is said to have been originally erected by one JAGGRUSÁ*, a banyan, about 800 years since, during the prosperous days of *Badránagri*, of which JAGGRUSÁ was a wealthy inhabitant. It is built of the sandstone peculiar to the province, in the form of an oblong square, the sides of which respectively face to the cardinal points, and may be about 30 feet high. The only entrance is to the north, under a portico of two stones, and low doorway with flight of steps. With the exception of this front, which is elaborately carved in the pagoda style of architecture, the other three sides present nothing externally, but flat stone walls; the interior however amply compensates for this want of exterior ornament. I have not had the advantage of seeing any of this description of temple elsewhere, and this is, I have reason to believe, the only one of the kind in *Cutch*, but I am informed that it is not unusual for these buildings to present the same uninteresting features externally, whilst their interiors are ornamented even more profusely than the Hindu†. The inside of the building may be considered as divided into two parts, that nearest the entrance, which may be styled the vestibule, is covered in and supported by 45 pillars with two domes; whilst the further end of the quadrangle, containing the sanctum or pagoda, in which is the depository for the figure of PÁRASNÁTH, is open at the top. This pagoda rises higher than the surrounding building, and is most beautifully and elaborately carved with figures, many of them large but generally on a small scale; if exceptions should be taken to the attitudes of some of these, they must still rank very high as specimens of this description of sculpture. The figures of PÁRASNÁTH (who is one of the twenty-four saints peculiar to this sect), and his attendants, as represented in the accompanying sketch, are of white marble, answering to the same description as I once observed in some figures from the temples at *A'bu*‡.

* More probably of the Sáh coin dynasty?—W. H. W.

† According to Dr. BUCHANAN, this temple will come under the denomination of *Basti*. See article on the *Jains*, vol. 9th of *Asiatic Researches*.

‡ They are stated to have been brought from *Guzerat*: indeed the marble is not procurable in *Cutch*.

They are small, PÁRASNÁTH not being more than two feet high: the rest upon the same scale, highly finished and well carved. The depository is a small room, guarded by two doors and a narrow passage; the approach by a flight of steps, from a double row of columns, leading from the front entrance through the vestibule. A verandah, ascended by three steps from the floor, runs all round the interior of the building, with pillars and arches; beyond this are 52 niches for the reception of figures of PÁRASNÁTH, only one of which is at present occupied. The part of the verandah, which is opposite the pagoda and open at the top, is exquisitely carved. Such indeed may be said of the whole of this building which, although upon a small scale, is in every corner most studiously and beautifully decorated with figures, scrolls, and every description of ornament. The roof, which is gained from the upper story of the portico, presents the extraordinary appearance of 54 domes (including the two larger ones before mentioned, and which are each 50 feet in circumference) in a space of about 100 feet by 70, each of the niches in the verandah underneath being surmounted by its corresponding dome:—these niches are 4 feet wide, and 5 feet deep. The compartments contained in the wing to the east, do not appear to belong to the temple, of which they form no part, and were probably designed as offices;—at present they are inaccessible, being blocked up with stones and rubbish, whilst the damp air which has collected in them, is most stifling in its effects. The corresponding wing appears to have been destroyed by the earthquake.

Until some 15 years since, this beautiful building was allowed to remain in a state of ruin and decay, but GORJÍ (for *gúrújí*) KANTWAJEH, a wealthy Jain, with praiseworthy zeal, has caused it to be extensively repaired; the portico which had suffered from the earthquake has been re-placed, and the whole is now in good order, two peons and a priest being deputed to look after it.

At a short distance from the above are the ruins of a temple to MAHADEO, which is said to be situated outside, and close to, what was once the wall of *Badránagri*; of this latter however, no remains are to be traced, the principal attraction of this ruin consists in the picturesque appearance, presented by its various parts, to which the earthquake of 1819 has mainly contributed. It is devoid of ornament, and very small. These two buildings, with piles of loose stones, are all that now remain to trace the existence of the town of *Badránagri*. Coins are occasionally found, one of which I have in my possession, and of which the accompanying is a facsimile. Its mysterious and somewhat masonic-looking symbols lead to no result, and it is questionable if they

were ever intended to convey any meaning. These coins are of silver* and of the same size and value as the coree, the present current coin of the country: they are known to the natives, in common with others, as *Gadhiá paisá*, a title which only belongs to those bearing the impress of a donkey, as their name implies; but the natives of *Cutch* bestow this title indiscriminately on all numismatic relics; the coree of the former Raos of *Cutch* alone excepted.

I cannot avoid remarking a very curious coincidence between the situation of the ruins of *Badránagri*, and those of *Ráepur*, or old *Mándavi*, about 36 miles to the westward of the former; they are about the same distance from the sea, and were both, according to popular tradition, seaport towns and flourishing places; they are considered to bear the same date as to antiquity, and probably owe their abandonment and downfall to the same cause.

If the least reliance is to be placed on the traditions of the country, the present appearance of these towns would clearly indicate a gradual receding of the sea from the northern shore of the gulf of *Cutch*.

The Jain priests, better known in the province by their title of *Gorjís*, are to be found in small numbers at *Mándavi*, *Bhoaj*, and *Anjúr*, which location may be attributed to these being the great trading places, and banian towns of *Cutch*. Many of the banians profess the Jain religion, and patronize the *Gorjís* as their religious instructors. Those of the *Gorjís*† (or *gúrús*), who carry the non-destruction of animal life to the greatest possible extent, are to be seen with a piece of cloth tied over the mouth, and a brush in the left hand, to drive the insects from their path; they do not wash their clothes for the same reason, and are distinguished by the title of *Sádú*. The *Gorjís*, as well as the *Sádús*, shave the head, and wear no turbans; they are complete ascetics, professing celibacy and continence, but if they are not defamed they can lay little claim to the latter virtue.

GORJÍ KANTWAJEH, before mentioned, is the greatest man of the class in the province, and very wealthy. I have never heard that these men can compete with the brahmins in learning or acquirements, nor is there much to be gained in the course of conversation with them, but

* They are of the Indo-Sassanian series as depicted in vol. iv. pl. xlix. figs. 13-15, and vol. vi. pl. xiv. fig. 12.

† The term *gúrú* is applied to those of the sect who are *Saniássís*, renouncers of the world and its pleasures; they profess to abstain from pleasure in any form, and are thus distinguished from the *Brahmins*, who marry and follow the doctrines of the *vedás*: the persons above described are these *Gúrús*, (corrupted into *Gorjís*.) For full particulars of this sect, see the learned papers by COLEBROOKE and others, in the 9th vol. of "the Asiatic Researches."

whether this proceeds from stupidity or a disinclination to impart any information respecting their faith and practices, I know not. I must not however omit to mention a trifling exception to this rule in one of the sect at *Bhooj*, GORJÍ PUNJÁJÍ, who to some trifling acquirements of Sanskrit, adds a knowledge of the poetry peculiar to this province, as well as that of *Marwar*, of which latter he is a native; his books are all written in what is styled the *Gwalior bhákhá**; he is also sufficiently acquainted with astrology and astronomy, to cast nativities, and foretell fates: this latter accomplishment is quite sufficient to secure him great influence with the people of *Bhooj*, whose superstition, even for natives, exceeds all bounds. Although the three towns, before mentioned, are furnished with their proportion of *Thánas*, (sthánas) or places of Jain worship, the structure at *Badránagri* is the only one in the province with which I am acquainted deserving the title of a temple; it is, according to all accounts, as ancient as the oldest of those at mount *A' bú*, and although not erected of such costly materials is a beautiful specimen of its style of architecture, denoting either greater prosperity at *Badránagri* than is known in the trading towns at present, or a greater degree of zeal in the Jain sectarians of its period.

NOTE.—PUNJÁJÍ, in accordance with a system which attains in *Cutch*, of giving lands and villages, in *enám*, to fakirs, peers, and jogies, has a village in his possession. The religious establishments of the *Khanphaties* and *Kaprias* alone, possess between them not less than thirty villages. True, they apply the revenue thus derived to charitable purposes, but numerous are the instances in which it is otherwise appropriated, and the revenue consequently suffers to support the least useful, if not the most worthless, members of a community.

Anjar, 20th August, 1837.

VIII.—*Examination of the separate edicts of the Aswastama inscription at Dhaulí in Cuttack. (Plate X.)* By JAMES PRINSEP, Sec. &c.

I now return from *Girnár* to the spot on the opposite side of the peninsula connected with it in so curious a manner, to render an account of the two edicts, which I postponed on my notice of the double version in March, as being of a local nature. My readers will however, in the first instance, wish to know more of the locality, and of the circumstance of the discovery of these *Dhauí* inscriptions, which, though situated, as it appears, close to the highroad at *Bhuaneswar*, had entirely

* *Mágadhí Bhása.*—W. H. W.